THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC
Theological Seminary

HE WHOM A DREAM HATH POSSESSED.

He whom a dream hath possessed knoweth no more of doubting,
For mist and the blowing of winds and the mouthing of words he scorns;
Not the sinuous speech of schools he hears, but a knightly shouting,
And never comes darkness down, yet he greeteth a million morns.

He whom a dream hath possessed knoweth no more of roaming;
All roads and the flowing of waves and the speediest flight he knows,
But wherever his feet are set, his soul is forever homing,
And going, he comes, and coming he heareth a call and goes.

He whom a dream hath possessed knoweth no more of sorrow,
At death and the dropping of leaves and the fading of suns he smiles,
For a dream remembers no past and scorns the desire of a morrow,
And a dream in a sea of doom sets surely the ultimate isles.

He whom a dream hath possessed treads the impalpable marches,
From the dust of the day's long road he leaps to a laughing star,
And the ruin of worlds that fall he views from eternal arches,
And rides God's battlefield in a flashing and golden car.

—Shaemas O. Sheel.

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W. W. Ferrier - - - - - - - Editor

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THE PROHIBITION PARTY VOTE.

The Prohibition party vote in California in 1912 was 19,000, an increase from 11,770 in 1908.

In Washington the vote was 7,467 for 1912. In 1908 it was 4,700.

In Oregon in 1912 it was 4,360. In 1908 it was 2,682.

In Idaho there was a falling off. It being 1,986 in 1908 and only 1,000 in 1912.

Taking the country as a whole the vote was more than 50,000 less than it was in 1908. Latest figures give it as 201,348 for 1912. In 1908 it was 252,683.

Pennsylvania had a drop from 36,694 in 1908 to 19,553 in 1912.

In Illinois the decrease was from 29,343 in 1908 to 15,710 in 1912.

In Michigan the figures were 16,974 for 1908, and 8,984 for 1912.

In Massachusetts the vote was 4,379 in 1908 and only 2,760 in 1912.

A study of the history of the Prohibition party does not give much encouragement for any speedy solution of the saloon problem. What it aims at is ideal. But its attainment seems no nearer than it was years ago. Is it not time that all the good people who have devoted themselves so nobly to it these many years ask themselves in all seriousness whether there is not a better way for the handling of the liquor problem?

SAN FRANCISCO AND THE SALOON.

The people of San Francisco who believe in having a city maintain some semblance of decency and order should get together and agree on some measure by which the number of saloons can be decreased. A local option amendment to the city charter was voted down recently by a big majority, the leading commercial and business organizations advising against it. They claimed that they believed in the local option principle, but not in some features of the proposed amendment. But those very bodies do not seem to be exerting themselves in any way to get any measure that will lessen the saloons or keep them out of residence districts when the majority of the people so desire. Action to that end will be necessary if these men are to stamp their previous declarations with sincerity. They are the very ones who should get busy now and do something worth while toward solving the saloon problem in the greatest saloon-cursed city in the country. In this respect surely San Francisco is the metropolis of the Pacific Coast. She has 2100 saloons. Los Angeles has 209 and Seattle 316. The population of Los Angeles is only 100,000 less than that of San Francisco.

No wonder other cities on San Francisco bay do not wish to unite with San Francisco! Is it not time to ask whether San Francisco is showing herself worthy such a union. Women who have married drunkards with the hope of reforming them after marriage usually have had a sorry time of it.

Men and women of San Francisco, what are you going to do about the saloon? The call is to get together and do something.

As to the saloon, why should not San Francisco be on a par with the other cities of the Pacific Coast instead of reeking in all the soddenness of more than two thousand saloons?

If San Francisco pursues the course in which she has been going a few years more the end of the next decade will see four cities on the Pacific Coast with larger population than she will have. They will be Los Angeles, Seattle, Portland, and the united cities of Alameda county, California.

PACIFIC COAST NOTES.

A new fifty-thousand dollar church edifice for Plymouth Church, Oakland, is one of the probabilities of the near future. The work demands it, and Plymouth seems to have a knack for meeting demands.

A San Francisco paper remarks: "So much has been said about the wickedness of San Francisco that our press agents are now pointing with pride to the fact that we have 208 churches and 30 jarring sects—all sufficiently cushioned to prevent shock."

The First Congregational Church of San Francisco has decided to go ahead with its building plan when $125,000 is assured. Last week they were within $12,000 of this amount. It may accordingly be predicted that a new edifice will be in process of construction ere long.

During the first eleven months of the year there were 6,973 marriage licenses issued in Los Angeles county. An official is reported as saying that more than 200 applicants "admitted that the girl spoke first." The official declares that leap year always shows marked increase in the number of marriage licenses. The Springfield Republican remarks: "California surely is an all-around progressive state."

Congratulations are in order for Pacific Theological Seminary. President Nash has so nearly succeeded in raising the $200,000 for additional endowment that it is safe to say the whole amount will be pledged by January 1st. A few days ago only $5,000 was lacking. Included in this fund is that which has been subscribed to endow a chair in honor of the Rev. Dr. J. K. McLean, for many years the president of the seminary, and whose services there and previously as pastor of the First Congregational Church of Oakland will ever be an enduring influence.

An Oregon friend writes that he has been watching carefully Governor West's prison policy, which gives the prisoners large outside liberty for work, and regards it as workable. Two weeks ago The Pacific asked "Is it work-

able?" and stated that according to press reports sent out from Salem there had been fifty-eight escapes in two years among the men given these outside privileges. If the figures are to be accepted we cannot conclude that the plan is working in a satisfactory manner. It is better to let men out on parole, they being under supervision while on parole. But if when allowed to work outside unguarded they escape they keep in hiding and are a menace to the state and nation.

Some time ago an ordinance prohibiting treating in saloons was enacted in Tacoma, Washington. The validity of it has been upheld by the supreme court. With reference to the argument that treating is an act of hospitality which should not be denied to a free people, the court says: "In our opinion, it is of no weight whatever in support of a practice which becomes recognized as a source of evil and a menace to public morality and good order. Just as the right to engage in the liquor traffic is not an inherent right in any citizen; neither is it an inherent right in any citizen to treat another in a licensed saloon which is under the control of the police power being exercised by a municipality, as in this case. Whatever the right of the citizen may be elsewhere, he has no inherent right even to buy liquor at such a place."

The Rev. H. H. Wikoff returned last Saturday from his sojourn of several months in New England, whither he went to aid the Church Building Society in its campaign for funds in that region of country. Mr. Wikoff tells of pleasant experiences among the churches, of large hospitality and responsiveness. The churches there want to hear the message the secretaries have to bring, and usually they are greeted by large audiences. Christianity has laid stronger hold of that part of our country than it has of the newer portions, and one finds himself there in more of a religious and spiritual atmosphere. Nevertheless to Mr. Wikoff as to many others the Pacific Coast is especially alluring and he is glad to get back. While East he finally declined a call to the New England secretaryship of the Church Building Society which was extended to him some months ago. This was his judgment before going, but the place was held open for him, the society hoping for a decision otherwise. This decision will give satisfaction on the Pacific Coast, where Mr. Wikoff has served ably as secretary for fifteen years.

The Rev. D. F. Fox of the First Congregational Church of Pasadena has given the last of the series of sermons based on the replies received to several hundred letters which he sent out to the men of that city asking why they did not come to church. Dr. Fox says: "It is significant that not one mentioned as a reason the fact that most men who remain away do so because they do not wish to live the life. Say what some like about the teachings of the church, criticize its doctrines and dogmas as you choose, its institutions are the loftiest, its ethics the purest, its lessons the most sublime, of which we have any knowledge. Why should any man be indifferent to, or be satisfied with, a mean knowledge of such teachings? If it were a problem of philosophy, or science, not any of them would stay long in the realm of indifference. But here is life's greatest reality. There is nothing anywhere so sublime as the message of the Christ, and any man who deliberately ignores these facts and keeps away from the place whose atmosphere is a tonic to the highest motives of his own heart, is blind with an unspeakable blindness."

UNIVERSITY AND COLLEGE NOTES.

Nearly half a million dollars will be expended on the interior features of the two million dollar memorial library at Harvard.

There are 39 negro students in the University of Michigan. The University of Kansas leads in the number of negro students. Oberlin is second.

A two million dollar gymnasium is needed to meet the requirements of the students at Harvard. A committee to devise ways and means to secure it has been appointed.

The University of New York has a course in law sufficient to give women that legal training which will fit them to conduct the administrations of estates and certain forms of business.

Michigan University now employs two physicians, one for men and one for women. They devote their entire time to the work and students have first-class medical attendance for $2 a term.

There were 2190 women in attendance at the University of Paris the last year. Ninety-nine studied law, 570 medicine, 248 science, 32 pharmacy, and the remainder were in the course in letters.

The University of Berlin now claims the world's record for the largest number of students. The total for the last semester was 10,000. There were 887 women. The Americans numbered 200. There were more Russians than other nationalities.

The Indiana commission on industrial and agricultural education urges vocational training, saying that there are fully 25,000 boys and girls in that state between the ages of fourteen and sixteen who have not secured adequate preparation for life work in the schools and are now working at jobs which hold no promise of future competence or advancement.

The theological department at Oberlin College has drawn up plans for the extension of Oberlin Theological Seminary. These plans anticipate endowment for four chairs in the department of Biblical theology, ethics, sociology, and missions, a new administration and lecture building, a chapel, a dormitory, and an apartment house; also scholarship and loan funds and graduate fellowships. The total amount desired in order to carry out the plan is $950,000 and the gifts received during the past year provide for $100,000 of this amount.

As soon as Yale completes that million-dollar fund it is raising for its department of theology, Dean Brown will carry into effect his plans for the establishment at the university of a great school of religion, says the Boston Transcript. "Four important departments of religious activity are to be created. One will deal with pastoral service, another with missionary service, a third with social service and the fourth with religious education in general. Yale offers a peculiar field for the development of just such a school as Dean Brown contemplates. The religious traditions of the university are of the best. Yale is on a broad, non-sectarian basis and actively interested in the finest forms of missionary effort. With such an atmosphere and such environment there can be little doubt that there can be erected at the university a school of religion and Christian service which will be superior in effectiveness and in promise of usefulness to any now existing."

CHRONICLE AND COMMENT.

If the United Brethren and Methodist Protestant churches come together they may take the following name: "The United Protestant Church—composed of the United Brethren in Christ and the Methodist Protestant Church." The first part of it sounds well; and they could not reasonably have that without the qualifying and explanatory words. What a grand thing it would be for this country if we could have it "The United Protestant Church," without qualifications!

According to statistics up to January 1st, 1912, there were 11,817,783 Jews in the world. Of these 1,894,400 were in America, and 1,062,000 in New York. Elsewhere in the world is this distribution: "Asia, 522,635; Africa, 341,867; Australia, 17,106, and Europe, 9,942,266. Russia had 5,110,548; Austria, 1,224,899; Hungary, 851,378; Germany, 607,342; Turkey in Europe, 282,277; Roumania, 238,275; England, 105,988; Holland, 105,968; France almost 100,000; Italy, 52,115. New York city had 1,062,00; Warsaw, 204,712; Budapest, 186,047; Vienna, 146,926; London, 144,300; Odessa, 138,935; Brooklyn more than 100,000; Berlin, 98,893; Lodz in Poland, 98,671; Chicago, 80,000; Salonica and Philadelphia, each 75,000; Paris, 70,000; Constantinople, 65,000; Vilna, 63,841; Amsterdam, 60,065; Jerusalem, 53,000; Kichenev, 50,237; Minsk, 45,000; Lemberg, 44,258, and Bucharest, 40,533."

The minister who conducts his parish work entirely by telephone, postal card or the printed bulletin, can count on his support and his salary returning to him in like manner, says the Universalist Leader. "We are a great believer in printer's ink as an auxiliary, as a helper, but a ministry of printer's ink alone will never crowd the pews or fill the contribution plate. There is no substitute for the man. It has been found that ministers of large churches have very great difficulty in transferring even a small portion of their work to assistants, because of the peculiar personal character of the ministry. Only those great ministers who can delegate the impersonal routine to others, and keep within their own grasp the heart of their ministry, become and remain great. The real product of the ministry is not of a nature to be put up in packages and delivered by others; in every department, it is the man; the man in the pulpit, the man in the home, the man in the sorrow and the man in the joy, not alone the message, but the man who brings the message. We cannot get away from it that the work of the ministry is unique. It is not like any other work, it is not to be compared to any other work or done in the way of any other work. The true ministry is a message of God incarnate in a man just as truly today as nineteen hundred years ago."

Writing concerning the Federal Council of Churches, the Boston Transcript asks, "Will the big combination of Protestants ever get together with the Catholics?" The Transcript continues: "The possibility of such a procedure was seriously considered during the debate on the report of the executive committee. An apparently harmless phrase in the committee's report raised the discussion. The committee desired the council to emphasize the fact of 'the substantial unity of the Christian and Protestant Churches of the nation.' Now upon the face of it, it seemed as though the committee meant to include all those who called themselves 'Christian,' but the chairman quickly added that he was 'first, last and all the time' for the combination now represented in the Federal council, or those immediately related to them in doctrinal belief but who had not yet come into the membership of the council. He stated specifically that he did not include the Catholics. At once there were several delegates on their feet, among them Dr. S. J. Niccolls of St. Louis, ex-moderator of the Presbyterian Church in the United States. Dr. Niccolls insisted that the original basis of the formation of the Federal council might easily include the Catholic Church, because the principles involved had almost altogether to do with belief in the divinity of Jesus, and upon this point the Catholic Church was fully as orthodox as the Protestant Church. The debate was the most animated during the session of the council thus far, but the entire matter was referred back to the committee for further consideration and report. It was a very striking thing that the chairman's statement with reference to his unwillingness to affiliate with the Catholic Church aroused absolutely no applause, and the entire discussion evinced a breadth of view which has rarely, if ever, been witnessed in such a congress as this. 'Protestant is a divisive word; not a unifying word,' said one of the delegates during the discussion."

THE CHURCH AND THE GIRL.

Rev. H. F. Burgess.

(A Paper Read at the Meeting of the Washington Conference of Congregational Churches and Ministers).

For the past twenty years we have heard much about the "Boy Problem," but we have heard very little about the 'Girl Problem." The fact that greater attention is now being directed to the boy than to the girl may be accounted for in several ways.

1. The new stress being laid upon pedagogical methods has made prominent the fact that more boys than girls drop out of Sundayschool during the 'teen -age. 2. The stronger athletic and predatory instincts of the boy cause him to seek a greater degree of freedom from the restraints of nome and school, than that usually sought by girls. 3. A double standard of morals makes an immoral act on the part of a boy seem to many less serious than it would be if committed by a girl; hence the greater liberty accorded to boys tends to produce a wider range of vice among them. 4. The increase of crime among boys and the growing ranks of a morally irresponsible type of manhood are attributed largely to the absence of, or the early emancipation from the wholesome restraints of religion during boyhood. The earnest effort of Christian people to devise methods which will counteract these evil tendencies without doing violence to the boy nature accounts for the comparative prominence given to the "Boy Problem" at the present time.

The "Girl Problem," though less extensive, less conspicuous, is really the more serious of the two. If it be true of the boy, that "The child is father to the man," it is equally true of the girl, that "The child is mother to the woman. If it be true that "The hand that rocks the cradle rules the world," then, in the destiny of the girls is wrapped up the destiny of the whole race.

Fortunately, much of the valuable material gathered in such books as those of Forbush applies with almost equal force to both boys and girls; for, as that writer says, in his introduction to Queens of Avilion, "It is a conviction with many students of pedagogy and psychology that girls, up to a certain age, are susceptible to identically the same influence as boys. This applies especially to the period of adolescence. Certain real psychological and temperamental differences are not to be ignored, but, despite these, the two sexes are moved by similar suggestions." In general, then, we may infer that the infancy of the girl, from birth to six years of age, is the period of her greatest physical activity. The childhood of the girl, from six to twelve, marks the development of her higher instincts—memory, emotions, imagination, self-consciousness. It is the season of habit-forming. Adolescence, from twelve to twenty-four, is a time of

moral activity. A girl in her 'teens, lives in a world of romance; a world of ideals. The crisis reached during this period constitutes, perhaps, the most critical experience of her life. Conversions most commonly occur, if at all, during this period. While the age of adolescence is subject to lulls or seasons of depression, the years from twelve to sixteen are generally conceded to be the most difficult to deal with.

A girl during this period, however, is very susceptible to the influence of a strong personality, for better or for worse. It may be that of a playmate or that of an older person. Here, it seems to me, is one of the opportunities of the Church—to supply the strong, sweet, Christian personality, from among its membership, which shall win that soul for Christ and His kingdom.

The Church, in its relation to the girl, has two very important functions to perform. First, to teach the essential principles of the Christian religion. Second, to secure, as far as possible, conditions favorable to the practice of those principles, thus helping to transmute them into Christian character—the most precious thing in God's universe.

This program contemplates the work, both of preformation, with regard to the innocent, and of reformation, with regard to those who have fallen. We must warn and protect those who are still safe from the power of evil habits and endeavor to rescue those who have already fallen over the precipice but who may still be clinging to some fragment of virtue, or some vestige of hope.

The Church may help the girl in three ways: 1. Indirectly, by exercising a wholesome influence upon the parents and the home of the girl. 2. By direct contact with the girl herself, through the Sunday-school, the young people's society, the preaching and the pastoral office. 3. By encouraging and helping to support institutions, not always directly connected with the Church, which promote the welfare of girls, such as the Young Women's Christian Association, and many forms of Settlement and Institutional work. The Church may also help the girl indirectly, by creating public sentiment in favor of any movement which has for its aim the betterment of social conditions.

The Home.

The home of every girl should be made attractive. The Church rests upon its homes as the brick building rests upon its piers. They should be made as nearly ideal as possible. In such homes no angry words will be heard. A taste for good reading, not infrequently aloud, will be cultivated. The playing of innocent games in moderation, will be encouraged. Each girl, if possible, will have her own room. Above all, a girl should be allowed to receive her boy friends in her home. When this privilege is denied, which is often the case with well-meaning parents, it encourages the girl to make appointments to meet boys or young men clandestinely in public or out-of-the-way places. Music should be as intimately associated with the home as it is with the thought of heaven. Every mother has the confidence of her little baby girl. She should retain this confidence by proving herself worthy of it.

We cannot make it too plain to mothers that the home is the place in which girls should obtain information at first hand, from them, upon the vital subject of sex-higiene. In order for mothers to be able to give this important instruction, they, themselves, should seek to be well informed. Dr. Elliot, former president of Harvard, is quoted as having said, "The policy of silence in matters portaining to sex has failed disastrously."

"If is a lamentable fact," says Dr. E. B. Lowry, "that the majority of women and girls are ignorant of the structure of their most important organs. In the majority of schools and colleges where physiology is taught absolutely nothing is mentioned about the reproductive organs." Innocent girls often pay the penalty of ignorance, by their lives, because false modesty says they should not know anything about those two loathsome diseases appropriately known as the "black plague."

"Before the child enters school, at the age of six," says Dr. Lowry, "it should know where babies come from and the dangers of self-abuse. Otherwise it will be instructed, by some playmate, in various vices. A number of girls have told me," says the same authority, "that they were taught the habit of self-abuse when they were only four or five years old."

The writer once visited a Mothers' meeting, connected with a misionary school in Constantinople. A number of Armenian mothers were being instructed in the art of homemaking and the bringing-up of children. It sometimes seems as though occasional meetings of this kind, in our home churches, would be productive of great good. A special effort might be made to secure the attendance of young mothers, for I doubt if one mother in a hundred knows how, best, to bring up a child—mentally, morally and physically. It is encouraging to know that "A boy or girl who has been trained rightly up to the age of twelve or fourteen, seldom will go astray very far. By that time his habits and ideals are rooted quite firmly."

The School.

Much of a girl's time is spent in school. The Church may help the girl directly by supplementing the public school curriculum with religious instruction in the Bible school. To do this successfully, modern methods must be employed which compare favorably with those used in public education. Young people's organizations, both senior and junior, furnish the church with another field in which to exert a direct and beneficial influence upon the girl. The opportunity, here, is to cultivate social rather than intellectual activity. It is a mistake to try to make the children's or young people's meeting conform to the methods of the conventional church prayer meeting. Grown people, with the best of intentions, often plan organizations and programs for children, which are entirely out of harmony with the child nature. One is reminded of the Placer county, California, farmer, who, at great expense, built a long shed to protect his herd of Angora goats from the heavy winter rains. During a severe storm, soon after providing this shelter, the farmer was astonished to see all the goats standing on the roof, exposed to the stress of the weather. It was natural for them to defy the elements. It is not natural for children to sit still for long at a time. A normal child has a sanguine temperament and many of the topics assigned by adults are foreign to his experience and inclination. If, therefore, he seems to be interested, it indicates either an abnormal condition or a lack of sincerity. As long as such a society furnishes boys and girls with "something to love, something to know and something to do," it is fulfilling its function; and with Forbush, I would put participation in the devotional part of the meeting on the basis of an elective.

The Church may use its influence to elect Christian men and women on the local school board and through them appoint Christian teachers. Without any direct religious instruction in the public schools, the teacher has a magnificent oportunity for building up Christian character by example and by his attitude toward moral and religious questions. A Christian teacher who has the confidence of his pupils can wield a power for good that monarchs well might envy.

Dress.

The Church should endeavor to create a strong sentiment in each community as to what is proper for a girl to wear in public. Some of the costumes which seem to have the approval of church people have impressed the writer as being showy, beyond the point of good taste, and at, times, even immodest. The studied and uniform plainness of garb affected by certain religious sects defeats its own object, since it attracts attention by its oddity. On the other hand, our churches should encourage simplicity and the exercise of a certain amount of common sense in matters of dress, and frown upon the extremes of fashion. This would counteract the spirit of pride and vanity in many of our girls who are able to dress extravagantly and it would remove a cause for envy in those unable to emulate them.

On The Streets.

Late hours for girls, upon the streets and at social gatherings, unless under the care of a proper chaperone, are evils which the Church must strongly oppose. When I hear of high school students coming home from class parties at one and two o'clock in the morning, I say to myself, "What are the mothers of those girls thinking about?"

Mrs. Myrtle Roberts, a protective officer known as Police Matron, at North Yakima, says, "The enforcement of

a sane curfew law trains children in respect for the ordinances of the city, thus laying a foundation for respect for state and national laws: a much needed training in these days of general disregard of laws, both human and divine."

"Most of the trouble" she continues, "caused by children, is after nine p. m., where they are allowed on the streets."

When Mrs. Roberts was appointed to this position, last May, there was a curfew ordinance, but no curfew bell was rung and no attempt was made to enforce the ordinance. She remonstrated with the authorities but they said, goodnaturedly, "Mrs, Roberts it is of no use. You cannot enforce that law." But finally, to please her, they consented to ring a curfew bell and she personally supervised an attempt to enforce the law. Although examinations were being held in the schools, that month, which tends to keep school children busy, 316 (of whom 218 were under sixteen years of age), were sent off the streets. Fifty-one of these were girls under sixteen.

Conditions have greatly improved since the curfew ordinance has been measurably enforced. There were but 131 arrests of those under sixteen years of age, during the vacation month of August, when conditions are likely to be at their worst. Of these 112 were boys and only 19 were girls. As one of the results of this innovation, Mrs. Roberts reports that it is a comparatively easy matter for parents to enforce home rules. The Church will help the girl by trying to secure a curfew ordinance in towns and cities where there is none and to secure enforcement where it exists as a dead letter.

Mrs. Roberts calls attention to the fact that many girls from country towns and villages when visiting the city do differently from what they would at home. "If so," she adds. "they are not what they should be at home." "I am firmly convinced," says Dr. Lowry, "that in proportion to the number of population, there is, to say the least, not any more vice or immorality in the city than in the country." The Superintendent of one of the largest Rescue Homes is reported to have said, recently, that at least seven-tenths of the girls who came to his institution, met misfortune, not in the city, but in the small towns or country districts.

Young girls should be warned, before it is too late, against keeping company or going out with young men they know nothing about, simply because they dress well and make a good appearance.

Reading.

As a rule girls are greater readers than boys, especially of fiction. Trashy books and periodicals are doubtless responsible for many rash acts, unhappy marriages, and consequent misery. The Church, primarily through the advice and kindly supervision of mothers and teachers, should endeavor to reduce this evil to the minimum. A mother who has the confidence of her daughters, as all mothers should have, can advise them what to read and what not to read with a reasonable prospect of having their wishes respected. For example, a mother was recently handed a copy of "Truth Dexter," by a neighbor who was leaving town, with the request that it be returned to the owner, but the mother was unable to find the owner. She read the book and then told her two daughters, of high school age, that she would rather they would wait until they were older before reading that book. Although the volume has stood for many months on one of the book shelves in the home, accesible to all, the girls say they have never read it. The same applies to other books in that home. In order to be successful as a an adviser one must keep well-posted in literature, especially with regard to late novels. This, every mother has not time to do, but the mothers in a certain church, for instance, could form a sort of clearing house, which would call their attention to anything of an objectionable nature.

Every community should be well-supplied with good books and as free as possible from harmful ones, on the same principle that a dry town makes it difficult for men to indulge their appetites for strong drink and helps to remove temptation from the way of minors and those who have not formed the habit. Here the public library is apt to become a menace to the morals of the young and more than counterbalance all the good it can possibly do in other ways.

Sometimes resorts of various kinds, if not closely watched, will use immoral literature to attract the young of both sexes. For example, in one of the smaller cities in the state of Washington, a certain ice cream parlor and confectionery establishment became immensely popular with the high school students. Investigation showed that a parlor in the rear had been comfortably furnished with easy chairs and an extensive library installed. The latter was found to contain many books of a very questionable character which were being devoured by the young people with avidity. A threat to have the establishment closed by the authorities resulted in the removal of the most objectionable volumes.

In this day of Carnegie libraries and good literature at small cost, the Sunday-school library finds its greatest opportunity in the small community and in helping to cultivate in very young children a taste for good, clean reading. It should still be maintained.

Amusements.

The Church, by means of its social gatherings is endeavoring to do its part to help satisfy the natural appetite of the young for amusement.

Boys, as a rule, enjoy recreation of a coarser kind than that preferred by girls. The latter intuitively delight in music and rythm, hence the fascination which the dance has for them. The writer no longer believes, as he once did, that the presence of the opposite sex constitutes, for them, the principal attraction of the dance.

Promenades and similar exercises of a dignified character might profitably be introduced, more frequently, in gatherings of young people. Sometimes the conduct of our church young people at their socials and parties borders too closely upon the rude and unpermissible. It is possible, with the proper amount of thought and effort, to plan an entertainment which will afford variety and exercise without becoming rough and undignified. All semblance to "hugging-and-kissing games" should be strictly prohibited. There is an urgent demand for pastimes that shall equal, for dignity and interest, the card table in the home and the decorous private dance, and still be free from the dangers which these involve. The crudeness or dullnes of their present rivals leaves much to be said in their defense.

We know the evils which sometimes grow out of theatre-going, but the moving picture show as a cheap substitute for the theatre, is apt to be even more objectionable as a resort for young girls. The small fee, the darkened room, and the down town environment are against an atmosphere of refinement; and experience shows that rigid censorship seems to be necessary to prevent the use of films that are considered immoral in their effcts. The mayor and one of the councilmen of Sunnyside, Washington, recently prohibited children under sixteen years of age from attending a moving picture show advertised as "New York's Underworld and the Sensational Rosenthal Case." Because of this prohibition the show was not given, thus proving that the management depended largely upon the patronage of the boys and girls for their profits.

Under the head of "Amusements" we might class such clubs as "Queens of Avilion," an organization for girls corresponding to the Knights of King Arthur." It provides progressive ranks, lines of reading and methods for developing the finest character in our girls. Its object, as expressed in the constitution of one of its courts, is, "the cultivation and strengthening of four virtues which are fundamental in the development of the highest type of womanhood—Truthfulness, Purity of Speech, Purity of Life, and Faithfulness."

Another of these clubs, worthy of mention is "Camp Fire Girls", an organization corresponding to "The Boy Scouts of America." The law of the Camp Fire is to seek beauty, Give service, Pursue knowledge, Be trustworthy, Hold on to health. Glorify work and be happy. Its object is to add the power of organization and the charm of romance to health, work and play. As the name implies, great emphasis is

laid on outdoor life and exercise amid the wholesome attractions of nature. There is also much pleasure to be derived from the indoor "Council Fire" or monthly meeting, and in qualifying for "Elective Honors."

With such organized methods of furnishing genuine amusement at its command, the Church should make an effort to bring all the girls in the community under some such influence. Otherwise their natural craving for innocent "fun" is very apt to lead them to seek its satisfaction in wrong ways and places. The girl, especially if not connected with the church in any way, is not likely to apply for memebrship in one of these clubs, voluntarily. The Church must go after her.

Companions.

"Man," in the words of Max O'Rell, " is a gregarious animal." The girl is not normal who does not have her "chums." The instinct which leads boys to herd in "gangs" asserts itself in the disposition among girls to form cliques. These are apt to be very exclusive and often constitute a problem in Sunday-school classes and Young People's Society work, where new members are really not wanted, unless they belong to "our set." At a meeting of one of the Christian Endeavor societies of Tacoma, after the last state Christian Endeavor convention, the small membership, as it sat comfortably around a fire in an open fire-place in one of the parlors of the church, confessed to one another that they had not cared to introduce strangers into their society, which in fact, consisted of a group of congenial friends who, apparently, did not care to enlarge the borders of their acquaintance. This feeling, they admitted, was not the true Christian spirit. Through the medium of such an organization, Christian young people should have an opportunity to bring weak and non-Christian young people under their influence. A local attorney who has two grown daughters said, in speaking of the Christian girl, "Do not try to limit her associates too much. If she is pure, others need her influence and companionship. Let her have her full sway for good. Trust the girl and let her know that she is depended upon. Encourage her independence and self-reliance. Let the church be democratic and make her so by example. Do not encourage the idea that she is better than anyone else." On the other hand, for a girl or a boy to attend the meetings of such a society and join it for the sake of getting acquainted with a desirable class of young people is legitimate. Guy Withers, in his address at the State Convention, said, "The Christian Endeavor Society is not just a "sparking school." Don't deprecate that. It is a pretty good thing, but that is not enough. There is no better place to find the one with whom you are to walk down life. There I found the one that leads me around. With 5,000,000 membership, it is rather a select crowd yet."

Corresponding to the "Big Brother" feature of Brotherhood and Juvenile court work, could we not introduce into our churches a "Big Sister" plan whereby an older girl will deliberately undertake to be a friend and confidential companion to some younger girl. Such a labor of love would doubtless keep many an innocent and inexperienced girl from going astray. It goes without saying that girls should always find sympathetic friends in the pastor and his wife and a hearty welcome at the parsonage.

Occupation.

The "Marriage Return" blank, issued with each license, inYakima county, requires among other things, a statement as to the "occupation" of the bride. This is frequently filled out, "house-keeper." But is a girl a house-keeper if she has never studied the art, nor had full-fledged experience? The Church could do much toward preventing domestic unhappiness and in counteracting the divorce evil, by creating sentiment that would make it a disgrace for any girl not to have thoroughly acquired a practical knowledge of housekeeping by the time she is eighteen years of age. This should be required, even where other occupations are mastered and followed. "A large portion of the lives of the majority of women is spent in home making and in the rearing of children. It is more necessary that she be prepared for this, her life work, than that she be prepared for a temporary position in an office or school, a position which she seldom keeps for more than a few years, after which she takes up her real life work."

There are, however, a growing number of girls, who, from force of circumstances, are compelled to go out into the world and earn their own living, or to become the breadwinners of families. Their employment frequently necessitates residence in a strange city or community. The income of such a girl is often (more often than not) insufficient to secure wholesome food and suitable clothing. Her room is probably a small, cheerless, hall bedroom, or perhaps a larger room shared with another girl. She is tired at night, has no congenial friends upon whom she can call and has no money to spend for lectures, concerts, or other amusements. What can the Church do for the working girl? In the first place, the Church should use its influence to secure better pay for self-supporting girls, by legislation, if necessary, such as the $9 a week minimum wage law, advocated by the Mayor of Spokane.

In the second place, it should endorse and help support such organizations as the Young Women's Christian Association which is doing much through its club rooms, lectures, classes and recreational advantages, to ameliorate the condition of this class of girls.

Last, but not least, the Church, itself, where possible, should touch these girls directly with the sympathetic touch of love. An example of this kind of ministry is afforded by the First Congregational Church of Portland, Oregon, of which Rev. Luther R. Dyott, D. D., is pastor.

This church has a Business Girls' Club, composed of young women who are, as the words suggest, engaged in business or in the profession of teaching school. The organization is very simple with such officers as are necessary, namely: president, vice-president, and secretary-treasurer. The objects of the Club are social with a touch o fthe philanthropic and a few other things included, according to local adjustment. Among other things they secure employment for members of the Club or their friends who may be in need of the same.

These young ladies hold their meetings twice a month, sometimes oftener in the, church parlors and in the homes of members of the board of directors. The women on this board are older than those belonging to the club and are sisters in their Christian love toward these young ladies. They furnish the dinners for the girls of the club, while the young ladies bring their fancy-work or anything else that they wish, whenever they please. Arrangements are being made to have a course of lectures for them this winter upon subjects of commanding interest to them.

In concluding this paper upon "The Church and The Girl," I cannot do better than to quote the following poem, addressed, by Ella Wheeler Wilcox, to "Little Mothers of Men to Be:"

Whether you frolic with comrade boys,
Or sit at your studies or play with toys;
Whatever your station or place or sphere,
For just one purpose God sent you here;
And always and ever you are to me
Dear little mothers of men to be.

So would I guard you from all mean things:
From the dwarfing of wealth and from poverty's stings;
And from silly mothers of fuss and show
And from dissolute fathers whose aims are low,
I would take you and shield you and set you free,
Dear little mothers of men to be.

And then were the wish of my heart fulfilled,
Around about you the world should build
A wall of wisdom, with truth for its tower,
Where mind and body would wax in power
Till the tender twig was a splendid tree,
Dear little mothers of men to be.

It is only a dream; but the world grows wise,
And a mighty truth in the dream seed lies,
That shall gladden the earth in its time and place:
We must better the mothers to better the race!

ACORNS FROM THREE OAKS.

ALOHA.

Lessons from a Journey East.

Some weeks before leaving California I had a pleasant experience at Inverness, Marin Co., which taught me something. The little town is a most charming summer resort. Happy they whom friends commend to Miss Brown's kind care. The only church building in the leafy village is a tiny Guild Hall which a few devout souls of the Episcopal Church have builded. The devoted care-taker and leader asked me to preach there and a little company assembled to worship. When the request was renewed for a second service I asked myself this question, "If these church friends leaned toward me why should I not show my appreciation and reasonably shape the service to please them?" I found a prayer-book, sought a little kindly coaching in its use, knelt reverently with the devout little company on the bare but well-washed floor, and felt the glow of Christian union and fellowship. Reading reverent prayers gave no chill to the unwritten sermon. Dear reader, when you go to Inverness help the little company to buy a cabinet organ, and wait years and years for that dear little branch of the true vine to grow before you ever plant another.

It was interesting to study the college at Colorado Springs, because I had visited there when the hopeful school was coming to its honorable birth. I have never seen better chapel exercises. The five hundred and twenty students responded to the intelligent leading of a genial rector who was visiting the college that morning. There was no sly peeping into books. Pres. Slocum did not yell at an offender as I heard a really saintly president do at Yale half a century ago. The students really seemed to enjoy the service. I could but reflect on the advantage a student would have who twelve hundred times in a college course of four years would come face to face with reverent readers of the best literature the world knows. And if the good Book itself was used rather than a compilation the readers would ever find their way about in it with ease and not be ashamed when some child asks aid where to find a certain book of Holy Writ.

Eighteen Million of Christian Brothers and Sisters.

I had opportunity to learn in Chicago that eighteen million Christians, comprising more than thirty denominations were represented in the Quadrennial Meeting of the Federation of Churches. For a week this silent body of brethren worshipped, conferred, debated and prayed that the waste of sectarianism might be stayed and the people of God massed as a mighty army to withstand the forces of Evil. And, praised be God, they voted unanimously to put the word Protestant out of their constitution. So that an eminently respectable army of Christians say to the other Christians of the world, "If your heart is as my heart give me your hand."

Bishop Fallows of the Reformed Episcopal Church told of an early experience as bishop when he was called to advise a community of new settlers in North Dakota concerning the formation of a church. He began by listing the number of members of each. Most of the prominent denominations were represented. When he found that a plurality of the people were Congregationalists, though not a majority, his clear advice was, "Form a Congregational church, brethren. I'd rather build a thousand Congregational churches than violate one principle of Christian unity."

Wise for Young Ministers to be Reasonably Familiar with Prayer-books.

I am not "going towards Rome." I expect to finish my course in the church in which I was free born. I make no promises. But I see that the teaching church of the future will have its share of ritual. If we want the ritualistic churches to emulate our liberty we must look kindly on their lines. Were I a young minister I would do more than simply read the Episcopal marriage and burial service. I would so courteously use the service any group of Christians preferred that they would want to meet me in a like spirit of charity and unity. I loyally commend this thought to President Nash and the beloved professors at Berkeley. Glorying in the varied steps by which they have come into great freedom it seems to me they may help their receptive students into a conciliatory course toward ritualistic Christians which shall be efficient toward liberty and life.

Light at Evening Time.

I cannot write letters to all whom I love on the delightful Coast. Nor can I send cards with dainty picture and winsome poetry. You have more bric-a-brac now than you want to put away from the hot sun—or flying dust. But this is the best Christmas I have ever seen—the best the world has ever seen. He is nearer to His crowning—we are nearer to our reigning with Him. I have joined the S. P. U. G. Society—a very new but very promising organization. "The Society for the Prevention of Useless Giving." With me this Christmas lasts until next Christmas, if God will. A postal with good cheer counts more than a box of diamonds I do not want.

Happy holidays to all you who say "Keep the acorns dropping. We look for them." The everlasting Christmas comes. We are in our Father's world, not Satan's.

New York, Dec., 1912.

MORE ANCIENT HISTORY.

J. Rowell.

A New Field of Work.

Six years of life in Panama was a long and growing disappointment. I went there expecting, as most people did, that the city was to be a great seaport, with a host of sailors needing an able chaplain, and as its reputed pestilential climate would deter the right man, and I was tough and fearless, I accepted the call, and went, expecting a hard and short life. But events set all things topsy turvy. It was not to be a great seaport, the city was not of necessity pestilential, the expected field of labor was not there, and the work I expected to do never came to hand. For six years I toiled on patiently waiting, with less and less confidence, for what was not to be. The railroad crept slowly across the mountains and valleys, bringing many thousands of men, laborers and pilgrims, who needed the care and aid of an able and faithful gospel preacher, but where were the sailors whom I had gone to guide into the heavenly harbor? There was a plenty of hard work to do, and suffering to endure, and it was not unfruitful, but it was not what I went to find. The nearer came the iron road, the plainer it seemed that Panama was not to be a haven for ships, and would become of less and less importance as a business center.

Well, by and by, the road was built, business settled into regular channels, the city and surrounding country became of less and less consequence, foreign business men died off or moved away, and my field of labor slipped from under my feet. The canal, which was to come fifty years later, bringing what changes it might, no one dreamed of then, my work was done, and I must go. But whither?

The Rev. H. G. Storer, pastor of a Congregational church in St. Johns, New Brunswick, wrote to me to come and take charge of his church, which he wished to leave. The Rev. E. S. Lacey invited me to come to San Francisco and work for seamen there. David Hoadley, president of the Panama railroad, wrote me to go over the Isthmus to Aspinwall, promising me a residence there; and board with the officers of the road at their hotel, the Washington House, and the A. S. Friend Society, whose chaplain I was, favored this last location. There was more shipping there than at Panama, and the ships were much more accessible. I delayed my decision till I could pay a visit to my friends in the Eastern States. I went to St. Johns, was satisfied that Mr. Storer was a better man than I for the place, and persuaded him to stay there. No other promising door opened, and it was either San Francisco or Aspinwall. Probably an unwillingness to believe that I had made a great mistake in going to Panama weighed somewhat with me, and I decided for Aspinwall. I had sometimes preached there, knew the place pretty well, had found some favor with the people and the employes of the railroad, and though it was a far more pestilential place than Panama, I thought I could bear the climate. My wife's health forbade her going at the time, and I went alone. I was kindly received, made to be as comfortable as circumstances permitted, and began my Isthmus work anew.

Aspinwall (in the vernacular, and officially, Colon) was an American town, unlike Panama, in being without walls and stone houses, all its buildings being flimsy structures of wood, a few of which, mostly occupied by officers of the railroad, were comfortable dwellings, and the rest poor shacks hardly fit for human habitations. It was built on a coral reef, in the midst of a great swamp, a little above tide level, being thus necessarily unsanitary, and as all sorts of filth was dumped in its back yards and upon its unpaved and unsewered streets, it was a fit home for pestilence. Its water supply was rain from above, of which there was abundance, stored in iron tanks for use in the dry season, and these, with the swamp surrounding, bred the deadly mosquitos (the anopheles, propagators of yellow fever) in millions, so that should any plague prevail Aspinwall would have its full share. Its only redeemable feature was the cool sea breeze which poured in at night, and swept away the seeds of plague. It was built mainly on two parallel streets on the waterfront, and was inhabited, apart from the officials of the railroad and steamship companies, by a motley rabble of Jamaica and native negros and native Indians, all employes of these companies or getting their living by their means. It was not a promising field for Christian labor. The whites were mostly ungodly men and women, and the colored races vicious, with a few exceptions, and among them all were a very few who, if living in a Christian land, would pass for Christians. And here, for so long a time as God would appoint, was my field of labor.

Avoid bigotry and intolerance. Be not like the frog in the well who knows nothing grander than its little well.—Sir Ramakrishna.

THE PEW TO THE PULPIT.

Mr. I. H. Morse Replies to Rev. Noah C. Gause.

In reply to the article in the issue of The Pacific December the 11th I find Brother Gause and possibly many others seem to have escaped the main purpose of my paper. My first thought was to sound a warning against the tendency of the times to exaggerate in the discussion of all kinds of questions. As a matter of fact, the whole country has been fed on Worcestershire and Tabasco for so long that we have come to think that unless we burn holes in our sociological stomach at every meal there is really something wrong and not only wrong but alarmingly so. Against this I plead.

I warned the pulpit against the tendency to exalt the material above the spiritual. I tried to show that our greatest danger was in our tendency towards godlessness. I further tried to stimulate the martyr spirit in the Pulpit. Again I sought to show that the extremes of society did not make society and that our nation's life did not rest upon them. I also sought to stimulate the spiritual in our church life. My critic comes to me with statistics known and read of all men. There is nothing more misleading than statistics. It means absolutely nothing that there is a greater proportion of millionaires in 1900 than there was in 1800, without adding to them the conditions prevailing amongst the people who were not millionaires. It means nothing that there are more thousand acre farms than there were at some earlier history of the country, unless we have with it full agricultural statistics showing all of the conditions in the agricultural world at the time the statistics were taken.

I will take my native town as a sample of conditions when there were few millionaires. The wealthiest man in the town had inwoodland residence and tannery not over a value of $10,000. A few had $1000. The rest lived from hand to mouth. There was but one piano in the town. The workingman, mostly shoemakers, commenced work at 7 a. m. and finished at 9 p. m., making if times were good, 75 cents per day. The man that could scrape money enough together to pay his fare to Salem on the stage-coach was considered fortunate. The town has the largest amount of taxable property of any town in all New England. The trains leaving the town are loaded several times a day with the inhabitants. There are no long hours, no grinding poverty that cause the head of the household to weep because his children suffered in the bitter cold of the New England winter for lack of clothing. The pay of the shoemaker under modern conditions, on an eight hour basis, ranges from $3 to $5 per day.

When I say that wealth is more widely diffused that is what I mean. I make no reference to millionaires. I mean the people that throng the stores in San Francisco and own the automobiles rushing through the streets; I mean that army that throng every avenue of travel throughout the civilized and uncivilized world; that own property in every state in the Union, that number all told about (Assuming the population to be 95,00,000.) 90,000,000 of souls in the United States who know not what poverty is, and I may say that wherever I have been, outside of the Orient and England, poverty is nowhere insistent. In my judgment, the poverty of England can be traced to the dram-shop and the labor unions that fought many improvements in operation and permitted other countries which welcomed labor-saving machinery to take the business from them.

To the statement that "76 men dominate our financial in-

terests," I make exactly the same reply that I would if I were told that 76 physicians dominated the medical world. They dominate because they are fit to dominate. I doubt very much If Mr. Gause entrusts his money to any but the shrewdest investor he knows of. When physicians occupy the pulpits, and ministers are called to heal the sick, and blacksmiths administer the law, then may we expect that people that have money to invest will put it into the hands of the incompetent and inexperienced.

It must not be lost sight of that the management of our finances has placed the United States in the front rank, and that has not been accomplished by novices.

In regard to the cost of living, that depends upon how we live. To illustrate: I met two car conductors just before the great strike. One said; 'We are going for 6 hours per day and $4.00 pay. I can't live on my pay, It costs me $30.00 per month for meat. "How many in your family?" "Myself and wife."

The next one said: "I don't want to strike I am satisfied I have five children. I get on and save something. If the boys would keep out of the saloons and stop reading Socialist papers, they would get on as well as I do."

Statistics show the following:

Wages 1865, 96.7. Commodities, 116.14. Capital return 7.52. Wages 1911, 208.7. Commodities 88.31. Capital return, 3.07.

The cost of everything is Labor. You increase the pay of labor, you increase the cost of everything we use, eat, or consume in any way, and therefore you raise the cost of living. If you wish to decrease the cost of living, increase the production and there will be no market and labor will drop automatically. For instance: In the last two weeks 50,000 sacks of onions were thrown away because there was no market for them. Let that continue and no labor will be required in the onion fields. It must seek elsewhere for employment; when it appears in another occupation if affects that occupation in precisely the same way, and we soon get back to first principles "root hog or die." Now there is no kind of legislation or scheme that can be devised that will enable me to pay a minimum wage beyond the depth of my purse, and wages will always be governed by the amount that the rank and file can afford to pay. I say "rank and file" because they are the most numerous. Practically the extremities of society cut no figure in the cost of living; they are too few.

So far as Mr. Lincoln's prophecy is concerned, we have reached and weathered the conditions that he feared. They are behind us, not before. In 1900 or thereabouts, the financiers of this country, recognizing the grave dangers from the great industrial corporations that were being floated and the effect it would have upon the welfare of the Nation, began to take in sail and put the financial affairs of the country on a solid basis. It took some years to do it, but it was so well and successfully done that the Roosevelt panic of 1907 found no bank that was rightly managed that did not stand the shock, and the panic, which was merely a panic and nothing more, soon ebbed away.

In regard to Child Labor, I endeavored to show that the 600,000 children engaged in occupations outside the farm life were not liable to submerge the remainder; that the 96,000,000 of people would without the necessity of calling out the militia probably be able to meet the emergency.

I would commend to all parties interested the article of Miss Magruder's published some two years since in the North American Review, comparing the conditions of the children before and after the advent of the cotton mills in the Southern states. I would also like to call attention to the innumerable guardians of the children that are springing up all over the country, to such an extent that I have no hesitation in predicting that in the near future the only thing required of parents will be to beget the children, and like the introduction of rabbits in Australia we will have cured a lesser evil begeting a greater, viz, the total extinction labor in the mines.

It is true, according to Mr. Lovejoy, that there are distressing conditions in the coal fields. It is not in evidence that the treasury of the unions have contributed any large sums or inventive genius as to the safe-guarding of the life and limb of the miner. On the contrary, the companies themselves have paid for and introduced such devices often in direct opposition to the miner himself. It must not be forgotten that it was Sir. Humphrey Davy and not Tom Mann that invented the safety lamp, and that numerous accidents have taken place because the miners refuse to use them on occasion. It also must not be forgotten that an edict from the Miners Union would at once stop all Child labor in the Mines.

"Industrial Democracy" in resonant tones sounds thrilling, but when initiative is stifled, when regulation has become so onerous that the industry cannot live, what are the people that have been supported by these industries to do?

'I do not claim a thorough investigation of conditions such as Mr. Gause has been able to make, I have simply a practical experience of thirty years with my employees numbering from five to seven hundred persons, men, women, and children, from the lower classes. My experience with children was that it took the greater part of their parents attention to keep them at work and under no circumstances would they work if they didn't want to. I preferred that they should not be brought to the factory. Child labor and unprofitable and undesirable in my business.

'I am firmly of the opinion that the unwise interference with established industries by persons who have no practical knowledge of the business is sure to dry up the sources of industry and leave the worker in exactly the same spot he was before the industry was established, namely, without income or opportunity.

Every sensible manager of any corporation (And they are mostly all sensible,) that employs labor welcomes with open arms every regulation and suggestion that will add to the efficiency and safey of the employee. My own experience with Sunday labor and overtime was that it was economicaly unprofitable, and therefore undesirable. I cannot imagine that I am the only man that reached that conclusion. Such conditions as Mr. Roosevelt inveighs against do not exist anywhere in this country and he was grossly ignorant of actual industrial conditions when he made the statement. He is at war with the great fundamental fact with which every employer of labor is familiar, namely, "An overworked man is inefficient and unprofitable." Any employer who does not know that does not make a success of his enterprise.

I see no ocassion for going back to Moses and Pharoah. I have looked into the face of Pharaoh and imagined the hardening of his heart; but it must not be forgotten that "And I will harden Pharoah's Heart," Saith who? "The Lord."

Yes, the Lord said that, and may it not be possible that the great movements are not so moved and swayed by the tiny intellect of man, and that in the orderly course of the destiny of the world we know it will go on with the resistless progress of a glacier, each man having his little part, until the final development of the man in God's own image? I think so.

I would like to join Mr. Gause in his onslaught on the oppressor. But where will he take us? If we go to the coal fields, we will find that Lovejoy, Jane Addams, and a host of lesser lights have preempted the field. If we go to the cotton mills of the South, we will find a host such as no man can number already "on the job."

If we go to New England, we will find that Ben Butler set the ball in motion long before most of the apostles were born.

I also perceive that Mr. Gause has an idea that form and ceremonial are religion. Mine goes deeper than that. I would abandon all form. I would istill into every man's heart that religion that reaches down into his innermost being, transforms him, makes him Christlike in all his attributes; and that I believe to be the destny of the race from the beginning.

I ask the question concerning the Church; I do not answer. I would like Prof. Rauschenbusch to tell the average man in any church that "It is aching in its old organization and straining for the new." How blankly it would be received and how quickly he would be asked, where? Particularly after the man had gone to Church to hear the gospel and had been treated to a disquisition on Socialism accompanied by vaudeville attractions.—**J. H. Morse.**

A CHURCH EFFICIENCY BUREAU.

Marshall Dawson.

Having entered the church service after a long apprenticeship in legal and business routine, I am forcibly impressed with the need for the application of some elementary "business" principles to the conduct of the work of our church. After having seen the condition of the smaller Protestant churches of Central California, I should be extremely pessimistic as to the outlook, except that it is so plainly apparent that a vast improvement can be effected by the injection of a little sound business sense into the conduct of our affairs. In the days of Pentecostal fervor, when there was a full head of power, it may have mattered little that much of that power went to waste; but at the present crisis of the battle, all the power in a given field has to be utilized, or the church's effort will fail. The waste of power, financial, educational, moral and spiritual, which at present characterizes the work of the church, must be recognized as one of the causes of its present failure. Steps must be taken toward the conservation and utilizing of that power, else the condition of the Protestant church in Central California (and elsewhere) will become still more deplorable than it now is.

The fact that some expert attention must be given to an improvement of administrative and working methods is receiving daily recognition, in the commercial and governmental world. We read much of "efficiency experts," and of the vast savings which they can effect. Yet we somehow feel that we can still bungle along, in the ecclesiastical world, without any expert assistance. My three or more years of experience with broken-down, dead or dying churches in Central California convinces me that there are numbers of local churches and fields on this Coast which are very much in need of expert attention. Sometimes there is need for the conducting of a special campaign along certain lines. Sometimes there is need for showing the minister how to manage his church finances. The many problems of individual work and of coordinated effort which are arising cannot adequately be solved by the busy brain of some one field superintendent, home missionary chief, or other person whose time is largely taken up with "making both ends meet" and in getting men for filling tough little places. There should be some Church Efficiency Bureau to which problems could be referred, either by the local church directly or from the home missionary board, for expert attention. The various administrative departments of the general church organization could refer to this bureau such problems, for example, as the type of plant needed for effective work in a given locality. Had the Church Building and Loan department done this before granting its aid, deplorable blunders in constructing ill-adapted plants might have been avoided, in several instances. This is only one example in many.

Such a church efficiency bureau could easily be inaugurated in connection with the Pacific Thological Seminary This Seminary already has the advantage of the services of one of the most proficient social experts and administrators to be found on this Coast. Other men on its staff might eb called on or developed into experts along special lines; and, where any problem might be beyond their particular knowledge, it could be referred by them, for advice and suggestion, to the man on this Coast best qualified to speak with authority upon that problem.

A feature which I should particularly like to see introduced into our work on this Coast would come under the head not only of "efficiency" but also of "ministerial relief." For instance, every successful book-selling concern has an arrangement by which its workers may be called in, when the results of their work are not satisfactory, for a period of "re-training." If some of the ministers in little places along the Coast could occasionally have an expert put in charge of their field while they are "called in" to headquarters for "re-training," better things could be accomplished both for the minister and the local field. During his absence, a standard of efficiency could be set for his church, by the man relieving him, which the permanent pastor would feel impelled to live up to, after his return to his field from his period of re-training and refreshment.

Many more things might be mentioned that an Efficiency Bureau could or should accomplish, but the purpose of the present article is simply to throw out the suggestion, in broad outlines, and ask the question, **Why Should We Not Have An Efficiency Bureau, In Connection With the Pacific Theological Seminary?**

Berkeley, Cal.

Things we despise
Oft tender very blessings in disguise.—Heather Bigg.

Among the Churches.

CALIFORNIA.

Oakland, Myrtle Street.—Eight persons were welcomed to membership last Sunday, four on confession. All were adults.

San Francisco, First.—The names of 35 persons were propounded for membership last Sunday, twenty-seven desiring to unite on confession of faith.

San Francisco, Bethany.—The Rev. Harold Tuttle, who has been religious education director in the First Church of Los Angeles, has accepted a call to the pastorate and will enter on the work next Sunday.

Oakland, Plymouth.—Plymouth Church had a net gain of 102 members for the year 1912. The total membership now is 405. During the month of November the total week-day attendance at Plymouth Center was 3,632 Average number present at 4:30 each day, 27; at 8:30, 145. The bowling alleys have increased in patronage, 262 games having been played or an average of 10½ an evening. The pool tables were used 159 hours, or an average of 3 hours each day for each table.

Santa Ana.—Rev. Charles H. Seccombe, for the past four years pastor of the First Congregational Church of Santa Ana, has resigned from the pastorate, his resignation to take effect on January 1, 1913. Mr. Seccombe tendered his resignation several weeks ago but his church refused to accept it, passing at the same meeting unanimous resolutions of esteem and confidence. Mr. Seccombe again tendered his resignation, as he has decided to leave the ministry and enter business. This decision is deplored, as Mr. Seccombe has been a power in Southern California Congregationalism. During his administration as pastor of the Santa Ana Church a splendid new church structure equipped with pipe organ and all the paraphernalia of a modern working church has been erected at a cost of $26,000. The membership has been more than doubled and the church placed in the front rank of Southern California church organizations. Mr. Seccombe's oratorical ability, with his high ideals as man and minister, have made him especially valuable to Congregationalism and to the church in general. He will engage in the publishing business, having already completed arrangements to enter the Los Angeles field. The outlook for his success in his new line of endeavor is promising.

WASHINGTON.

Seattle, Queen Anne.—The Rev. Herbert L. Mills, associate pastor, has accepted a call from the Congregational Church at South Bend and will enter on the work there next Sunday.

Seattle, Edgewater.—The Rev. Dr. W. H. G. Temple having presented his resignation it has been regretfully accepted by the church. The double service of business and church work proving too arduous, Dr. Temple will continue his business and will supply pulpits temporarily as opportunities open up.

NOTES AND PERSONALS.

On Monday evening, January 6th, Secretary Atkinson of the Congregational Brotherhood will speak at a Men's League dinner in Plymouth Church, Oakland.

The Rev. and Mrs. R. B. Hassell of Everett, Washington, have been spending a few weeks in Berkeley. They left this week for San Diego and expect to spend the winter in that city and county. Since he was in California a year and a half or two years ago Mr. Hassell has served as mayor of Everett.

The Southern California Congregational Club met at the Hotel Maryland in Pasadena, Monday evening, Dec. 16th, and had addresses from three noted men—Dr. Charles F. Kent of the chair of biblical literature of Yale University; Dr. Charles M. Sheldon, preacher and author, and Dr. Wallace Buttrick, secretary of the general education board. More than two hundred persons were in attendance. Dr. Blaisdell of Pomona College presided. The Rev. D. F. Fox of Pasadena was elected president for the ensuing year. A change in the constitution reduces the annual fees from five dollars to one dollar and arranges for separate charges for banquets.

The Congregational Club of San Francisco and vicinity observed Forefathers' Day at Plymouth Church, Oakland, Friday evening of last week. Through a misunderstanding as to date President Blaisdell of Pomona College was not present to give the address. The Rev. Herbert A. Jump was secured that afternoon as speaker for the evening and gave a scholarly address on the Puritan in Education. The constitution was so amended as to admit women to membership. Announcement was made of a meeting to be held the last of January in the First Congregational Church of San Francisco with the Rev. David Brewer Eddy, of Boston, one of the secretaries of the American Board, as guest of the evening, and speaker; and another in March to be addressed by Professor Barrows of the University of California.

AMERICAN BOARD INSTITUTES.

Itinerary of the Two Teams in the Pacific Coast District.

Team No. 1.

Walla Walla, Wednesday and Thursday, Jan. 22-23.

Everett, Jan. 29, Wednesday afternoon and evening.

Tacoma, Jan. 30-31, Thursday evening, Friday afternoon and evening.

Forest Grove, Feb. 5, Wednesday afternoon and evening.

San Jose, Feb. 12, Wednesday afternoon and evening.

Claremont, Feb. 19 or 20, Wednesday or Thursday afternoon and evening.

Combined Teams.

Spokane, Wash., Saturday to Tuesday, Jan. 18-21.

Seattle, Wash., Saturday to Tuesday, Jan. 25-28.

Portland, Oregon, Saturday to Tuesday, Feb. 1-4.

Sacramento and Stockton, Saturday to Tuesday, Feb. 8-10.

San Francisco Bay region, Saturday to Tuesday, Feb. 15-18.

Los Angeles, Cal., Saturday to Tuesday, Feb. 22-25.

Team No. 2.

Colfax, Jan. 21, Tuesday afternoon and evening.

North Yakima, Jan. 24, Friday afternoon and evening.

Snohomish, Jan. 28, Tuesday afternoon and evening.
Bellingham, Jan. 29, Wednesday afternoon and evening.
Vancouver, Jan. 30, Thursday afternoon and evening.
Corvallis, Feb. 5, Wednesday afternoon and evening.
Salem, Feb. 6, Thursday afternoon and evening.
Santa Cruz, Feb. 12, Wednesday afternoon and evening.
Pacific Grove, Feb. 13, Thursday afternoon and evening.
Santa Barbara, Feb. 19, Wednesday afternoon and evening.
Riverside, Feb. 21, Friday afternoon and evening.
San Diego, Feb. 25, Tuesday afternoon and evening.
Redlands, Feb. 26, Wednesday afternoon and evening

Speakers Available for Above Program.

Rev. Brewer Eddy, Associate Secretary of the American Board, Boston; Rev. Chas. L. Storrs, Jr., Foochow Mission, China; Rev. Robert Chambers, Western Turkey Mission; Mrs. Geo. B. Cowles, American Zulu Mission, South Africa; Rev. Miles B. Fisher, Pacific Coast Secretary C. S. S. & P. S. San Francisco; Rev. H. Melville Tenney, Pacific Coast Secretary A. B. C. F. M., San Francisco; a possible representative of the Woman's Board of Missions of the Pacific.

PLINY B. FISK.

Rev. Pliny B. Fisk, died Nov. 27th, 1912, at his home in Ceres, Cal. of Bright's disease. Funeral at Ceres Nov. 29th, conducted by the pastor, Rev. A. E. Bradstreet, assisted by Rev. J. W. Buck. Mr. Fisk is survived by his wife (who was before marriage Miss Pauline Clark of South Dakota) and by a brother, Mr. E. B. Fisk of Waitsfield Vt. Mr. Fisk was brought up in Waitsfield, Vt. He graduated from the University of Vermont in 1877. Studied nearly three years in Yale Divinity School, class 1881. A serious disease of the eyes interrupted the work of his senior year. He was one of the first to join the Yale Dakota Band; went to Dakota in 1881, was ordained September 28th, 1881, and remained in that missionary field until his wife's ill health compelled him in 1904 to move to Ceres, Cal.

In his work in Dakota, Mr. Fisk always chose hard fields and did much pioneer work. Everywhere it was said of him that his life was a constant sermon upon sacrifice and self abnegation and good works. His longest pastorate was at Myron and Cresbard where he remained some seven years. He was a man who gave all of his energies to the work. His devotion to his invalid wife and his fidelity to the responsibilities of life under the most strenuous circumstances exhibited a quiet fortitude and manly strength and tenderness which exemplified the Master, Himself. The extreme ill health of his wife compelled him to give up the ministry upon going to California, though he did much supply work as oportunity offered. Classmates, parishioners, and all who knew him will remember him with love and highest respect, and much sympathy will be extended to Mrs. Fisk, bereft as she is of his strong and tender care.

A PULPIT WANTED.

Believing that he demands of the present may best be met by a restatement of the fact and truth of the supernatural; that the spiritual law in the natural world is of more importance to us than the "natural law in the spiritual world," and that what Jesus Christ thinks of modern theories is of more value to us than what the moderns think of Him, the writer wishes a pulpit where he will find freedom, fellowship and opportunity. Address "Opportunity," care of The Pacific.

The Home.

ON THE WAY.

Mary Dillingham Frear.

I.

Wife.

Endless for weary feet the days and morrows,
But ah, my heart-beats count the time not long,
For what are thorny path and stony sorrows,
Leaning on him, My Strong?

II.

Mother.

Desert and sea My Strong from me now sever;
But child-hands dam the heart-wounds fain to bleed;
Nor can I aught but forward go forever,
Since I am all their need.

SPEAK ILL OF NO ONE.

"I thought she was fine and sweet and one that in time I could make a dear friend. Then, quite innocently and unintentionally, one day I overheard her speak of me, and what she said was both unkind and untrue. That ended all my dream of friendship; I could never have trusted her again. Although we are friendly and cordial enough when we meet, I cannot count her among my real friends; for they would never speak so of me, or of anyone."

The woman who spoke thus is one whose friendship is worth the having. The offender of the lax tongue lost more than she was capable of appreciating when she sacrificed this friendship.

The advisability of speaking of things rather than persons whenever possible has been often urged. Too much cannot be said against speaking ill of anyone. It is true indeed that "one doth not know how much an ill word may empoison liking"; and that not alone when it is overhead by the one of whom it is spoken. The one who listens, to whom it is spoken openly, mya not object in words, or show any reluctance to hear that ill word. But inevitably it will tip the balance in the heart of the hearer against the one who speaks it. He will know that no one speaks ill of one and good of all others. He will be pretty sure to feel that what he hears of the absent is just about what the absent will hear of him; and he will probably in the future steer clear of the speaker of the ill word.

There is one safe rule for all: Speak well of those of whom it is possible to speak so, when it is necessary to speak of them at all. Of those of whom no good word can be said, speak not at all. They do not need your condemnation or your ill word; their own acts will condemn them. Your condemnation will harm you in more ways than one. Save your speech for better things, worthier things, things that will lead the thoughts of yourself and your hearer to plesant and profitable paths.

—Cora S. Day.

SHUT IN.

A maiden aunt, who had lost her money, was provided with a home in a well-to-do family. At once she identified herself with its interests, and being a housekeeper born, was able to serve them in many ways. As occasion arose, she played the parts of cook maid, nurse, seamstress, laund-

ress gardener, social secretary and night watchman. So faithful was she to her duties that she never left town when others took vacations, and for weeks at a time did not stir beyond the gate.

The family "gave her a home," as they and she said. Actually, she earned her living three times over. In return for board, lodging and clothing, she accomplished tasks and bore responsibilities that few domestics would have been willing to undertake at any price. Unlike the domestics, she had no Thursday and Sunday afternoon and her social life was limited to the every-day association with self-absorbed and indifferent relatives.

The "shut-ins" who are confined by illness have a society through which they are ministered to by many gracious influences. The "shut-ins," who are too poor to maintain homes and whose kinsfolk are too proud to let them seek the shelter of an institution, are unorganized and attract no notice; but, in many cases, they are equally deserving of sympathy.

True, there is seldom intentional unkindness behind the process by which a dependent is turned into a drudge. If the relatives had been unfeeling, they would have sent the old aunt or uncle to the poorhouse.

When we "give a home" we do a fine thing. But before we plume ourselves unduly, it is well to glance at the other side of the account, and see how much money is saved and how many wearisome little tasks are spared us by the old woman who is "able to help round," or the old man who just does the chores."—Ex.

MONEY IN TERMS OF LIFE.

How many young people who are dependent upon their parents for their support—their food and clothes—realize the meaning of money? Money may be expressed in terms of money. Do not misunderstand. Life is an infinitely more precious thing than money. Money and life are convertible the one into the other. And yet there is a sense in which money represents an expenditure of life.

Here is a hard-working mechanic who makes four dollars a day. His daughter wishes a modest, warm wrap, costing sixteen dollars. She thinks this is not an unreasonable request, and perhaps she is indeed quite within reasonable bounds when she asks her father for the garment. And yet it would be quite a wholesome reflection for the young lady if she should remember that she has asked her father for his work for four entire days, in order that she may have her heart's desire. When the thing at issue is not a wrap, but a piece of costly jewelry that might have remained unbought without serious deprivation, or some foolish entertainment that gives at best only temporary excitement, the question takes on a more serious aspect. There are unreasonable and ungrateful sons and daughters, too, who have hard feelings toward their parents unless they are permitted to make expenditures which are altogether unreasonable when once measured in terms of the human toil necessary to secure the things they desire.

A right-thinking parent is, of course, perfectly willing to provide for those depending upon him all the things necessary to health and the real welfare, even though he may be compelled to devote his strength and indeed, his whole life, to that end. But the young people in the family who are thus cared for should appreciate the fact that what they eat and wear and enjoy has back of it all a father's investment of his very life. He has coined his strength of body and mind—many a time to the point of painful fatigue—into money. Hence money has an element of sacredness in it that is often not realized.

We have known young men who are earning only five or six dollars a week to blow away the entire week's earnings in a few hours' frivolous entertainment with giddy friends, little thinking that this is equivalent to throwing away a week of strength of work, of life itself. We have known young men whose income is not more than twelve hundred dollars a year to invest two thousand dollars in an automobile, and never once think that they have perhaps put into that machine (which will last at best a few brief months) not less than one-fiftieth of their entire capacity.

This is an age of gross extravagance. The young people of our land need to think more accurately as to the measuring of their expenditures. All wealth is derived from two, and only two, sources. First, there is the raw material, so to speak, which God has made and put at man's disposal—land, water, wood, ores, earth's natural resources. Second, there is human effort invested in gathering these things for the use of mankind. Waste of the first is sacrilegious trifling with God's bounties. Waste of the second is sinful using up of human life.—American Messenger.

THE LADIES' AID.

The old church bell had long been cracked,
  Its call was but a groan;
It seemed to sound a funeral knell
  With every broken tone.
"We need a bell," the brethren said,
  "But taxes must be paid;
We have no money we can spare—
  Just ask the Ladies' Aid."

The shingles on the roof were old;
  The rain came down in rills;
The brethren slowly shook their heads
  And spoke of "monthly bills."
The chairman of the board arose
  And said, "I am afraid
That we shall have to lay the case
  Before the Ladies' Aid.

The carpet had been patch and patched
  Till quite beyond repair,
And through the aisles and on the steps
  The boards showed hard and bare.
"It is too bad," the brethren said;
  "An effort must be made
To raise an interest on the part
  Of members of the Aid."

The preacher's stipend was behind;
  The poor man blushed to meet
The grocer and the butcher as
  They passed him on the street;
But nobly spoke the brethren then:
  "Pastor, you shall be paid!
We'll call upon the treasurer
  Of our good Ladies' Aid."

"Ah!" said the men, "the way to heaven
  Is long and hard and steep;

With slopes of care on either side,
The path 'tis hard to keep.
We cannot climb the heights alone;
Our hearts are sore dismayed;
We ne'er shall get to heaven at all
Without the Ladies' Aid!"

—Christian Endeavor World.

LEARNING TO TAKE OPPOSITION.

No one wants to oppose the man whom opposition never embitters. But the man who tries to overcome opposition by showing that he resents it, and by hurling himself against it, only builds it up the stronger.

Keeping sweet in spite of opposition is never a sign of amiable weaknes; only the strongest can do it. Therefore such keeping sweet is an irresistible attack on the opposition, and will convert it to friendliness or agreement if anything can. One man who is often right in his convictions, and who is able to express them clearly, wonders why it is that he has difficulty in getting others to agree with him. The whole trouble lies in his over-sensitiveness to the disagreement of those whom he would convince. The instant they show or express a difference of opinion he "flares up," and his opportunity and power are gone. Another man keeps undisturbed and smiling in the face of disagreement, and wins men to his side in most that he has to say. The difference between the two men is not in the truth that they present, but in the way that they present it. The surer we are that we are right, the more important it is that we should not dishonor our message and loose our cause by antagonizing those whom we ought to win.—Ex.

For The Children.

THE JOKE ON ELLEN ANN.

"In a tin pail!"

Cicely's voice was so astonished and horrified that it made mamma laugh.

"A nice, shiny tin pail," she amended. "Come and see your face in it. And that isn't all there is in it, either!"

There were crinkled tarts and delicate sandwiches and a little golden cup-custard, with one of Cicely's silver spoons to eat it with. There was a twisty doughnut that looked like a man, and a little, round pie with C pricked into the crust.

"The inside's nice," admitted Cicely, admiringly. "But must I take it in a tin pail, mamma? I'd rather come way home—yes, I would—every single step! Nobody else but Ellen Ann Tibbetts carries a tin pail, and the boys all laugh at Ellen Ann. And, oh, dear, that pail is 'zactly like Ellen Ann's mamma! Hers is shiny, too."

Mamma was fitting on the cover. She looked rather sober now.

"A little girl who loses her pretty lunchbasket must carry her dinner in a tin pail, or—go without," she said gravely. "And maybe it will be good for her to learn how little Ellen Ann feels to be laughed at."

"I never laughed at her,—honest, mamma!—'cept up my sleeve."

"Well, maybe now you won't laugh even there, dear. Now kiss me, and off with you!"

It was a beautiful morning, with sunshine enough in it to make two days. The pail-cover jingled a jolly little tune as Cicely walked; and the sun caught the shiny surface of it, and made it look like a silver cover.

Half through the morning somebody came for Ellen Ann Tibbetts to go right home, as her mother was sick. So there was only one tin pail in the dressing-room at noon recess. That comforted Cicely a good deal; for it would have been dreadful to see Ellen Ann eating out of a tin pail just like hers!

She took her shiny pail, and went out into the sunshine with it, thinking how "deliscious" mamma's custard would taste, and how—

"Why!"

Cicely almost dropped the pail, but it wouldn't have spilled much if she had. It was nearly empty! There wasn't any custard or any silver spoon to eat it with! There wasn't any little round pie, with C on the cover! There wasn't any—anything, except just two lonesome biscuits sliding round in the bottom!

"Why!" Cicely cried over again.

Then she knew what it meant. This was Ellen Ann's shiny pail. Ellen Ann had carried hers home.

"Well, she's mean!" cried Cicely, hotly. "I hope my custard an' my initial pie'll choke her—'most! Yes, I do! I'm 'most starved to pieces, and she didn't even leave any butter on her old biscuits!"

She went off all by herself, to be cross and hungry. It was ever so long before she would be sensible and stop trying to believe Ellen Ann had done it just to play a mean joke on her. It was ever so long before she took out the poor little butterless biscuits and looked at them pityingly.

Was that what Ellen Ann ate for lunches? And not any butter on 'em at all? Didn't she ever have any custards or tarts or twisty doughnuts? And never any little thin slices of pink ham in between?

It made Cicely so hungry to think about little thin slices of pink ham that she took a nibble of Ellen Ann's biscuit. Then she slowly dropped it back into the tin pail. Cicely would rather go without any dinner than eat bread without a speck of butter on it.

Poor Ellen Ann! Cicely hoped she would like the custard and the crinkly tarts,—yes, and even the initial pie! She suddenly remembered that Ellen Ann's father was an invalid, and Ellen Ann's mother "took in" house-cleaning and things. And the patched places in Ellen Ann's clothes, —Cicely remembered those too.

On the way home from school, what should peep out at Cicely from the bushes beside the "Half-way Spring" but a dainty little red-and-white lunch basket! Just where she'd left it to hunt for water-cresses!

She carried it home to mamma.

"But I want the tin pail, too, to-morow, mamma,—this tin pail. I'm going to play a joke on Ellen Ann Tibbetts," she said. And then she whispered to mamma, and mamma nodded to her. And the next day two dainty lunches went to school with Cicely, and one of them was in Ellen Ann's shiny tin pail.—Young People's Weekly.

"Merrily, merrily, merrily oh!
The evergreens in the woodland grow;
They rustle gently in the breeze.
Oh, don't you think the Christmas trees
Know Santa Claus is coming?

Merrily, merrily, merrily oh!
We've hung our stockings all in a row.
Into our beds we'll softly creep,
Just shut our eyes and go to sleep
And wait—for Santa Claus is coming."

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THE MIMICS.

Every member of the spinner family is wonderfully clever in her own way, but perhaps the most remarkable of all are the mimics. One of these little spiders makes her home on the goldenrod. On two of her legs she carries a pair of coarse combs. You have probably seen in the papers advertisements of electric combs, with which you can curl your hair by drawing the comb through it once or twice. Though this little spider's combs do not claim to possess any electric current, they curl most beautifully—not her hair, but the long silk threads that she throws out. These are made of sticky, elastic silk, and it is much less trouble to draw out a few of them, curl them with her leg combs and let them wave in the breeze than it is to build a snare like Argiope's or a trestle work like Mrs. House Spider's. They entangle the small insects that visit the goldenrod and often their owner enjoys a better dinner than her sisters who have set laborious traps or hunted for hours.

During the early part of the summer the goldenrod mimic dresses in green, to match the leaves of her home, but as soon as the goldenrod blossoms appear she changes this for a bright yellow gown and cuddles down among the flowers, so the insects that come for honey and pollen cannot distinguish her from her surroundings. Wise little lady, she!

Did you know that there are hunchbacks among spiders as well as among human beings? But the spider's hunched back is not caused by an accident, as is the boy's or girl's. She leaves her egg with her hump well developed and all her brothers and sisters do the same. One of the hunchbacks is a great joker, and this is the way she plays her jokes. When her web is finished she collects bits of bark, rubbish, insects' wings, etc., and carefully arranges her web. She herself forms one of the beads when she is at rest. So closely does she resemble a bit of bark in shape and coloring that you would have to touch every atom of rubbish in the string before you discovered the living one.—Margaret W. Leighton, in Boys and Girls.

An amateur said one day to an editor: "Allow me to submit this bear story." "My readers don't care for bear stories," said the editor. "They want something spicy." "But this," said the amateur, "is a story about a cinnamon bear."—The Continent.

Mr. Suburb: "Does the hen sit or set?"

Mrs. Suburb: "I don't know or care, but when she cackles I want to know whether she's laying or lying."

"A great big able-bodied man like you ought to be ashamed to ask a stranger for money," said the well-to-do citizen.

"I know I ought," answered Meandering Mike. "But, mister, I'm jes' naturally too kind-hearted to tap 'im on de head and take it away from him."—Sel.

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